

Buying and Selling Transactions of Artificial Intelligence Work that Imitate Studio Ghibli's Style Judging from Wabbah Az-Zuhaili's Opinion

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Abstract

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Artificial Intelligence, Studio Ghibli, and Wabbah Az-Zuhaili.

This research discusses the validity of buying and selling transactions for works of art produced by Artificial Intelligence (AI) by imitating the visual style of Studio Ghibli from the perspective of Wabbah Az-Zuhaili. The method used is a normative legal research method with a conceptual approach. The results of this research show that, according to Wabbah Az-Zuhaili, transactions of this kind are considered valid if they fulfill the conditions for buying and selling in Islam, which include clarity of the object, legal ownership, and the absence of elements of fraud and ambiguity. However, works produced by (AI) by imitating certain styles without permission may violate the principle of rights protection, so the transaction may be considered defective. Therefore, openness regarding products, compliance with rights, and implementation of a compensation system are needed to ensure that transactions comply with the principles of muamalah fiqh.

INTRODUCTION

The development of technology (AI) has had a major impact in various fields, including the creative industry and visual arts. (Singarimbun, 2024) Artificial intelligence is the technology that enables computers and machines to simulate human learning, understanding, problem solving, decision making, creativity, and autonomy. (Made by Aditya Pramana Putra, 2024) Although it doesn't possess full human intelligence, AI can acquire the knowledge it needs through effort. Therefore, it can be concluded that AI was created with the goal of being equal to, or even surpassing, humans in assisting and replacing them in performing certain actions. (Diana Tantri Cahyaningsih, 2024).

The development of technology has led to rapid advances in artificial intelligence. This technology is connected to the Internet of Things (IoT), a network of physical devices that can transfer data to each other without human intervention. IoT devices extend beyond computers or machines and have transformed the way humans think, act, and conduct their daily activities. (Rochim, 2024) The fact that AI has developed so rapidly forces the law to accommodate all possible aspects that could arise from AI actions. The scope of the law is often limited to

terminology and limited legal consequences. However, in-depth legal studies are necessary to prevent constructive violations.(Hidayat, 2021). One example of the advancement of AI technology can be seen in the world of visual arts, namely technology that is able to produce high-quality digital works, can imitate certain visual styles convincingly such as the popular and viral style imitated by AI is the visual style of Studio Ghibli. The creation of Studio Ghibli animation was carried out by three important figures in the world of Japanese animation, namely Hayao Miyazaki and Isao Takahata as directors, Toshio Suzuki as producer, and Miyazaki is the person who coined the name "Ghibli" for this studio in 1985(Muh Ariffudin Islam, 2024).

Studio Ghibli's artistic style is known for its strong visual signature, featuring pastel colors, magical landscapes, expressive characters, and a nostalgic feel. Its popularity has led to its frequent use as a reference by artists and AI models trained on image datasets from Ghibli films. However, Ghibli itself is a commercial entity with copyrights to the visual style and characters it creates. Generative AI technologies like MidJourney and DALL-E work by ingesting data from millions of digital works, including illustrations from renowned artists and studios. Without explicit permission, Ghibli's visual style is included in the training dataset. This creates a dilemma between technological innovation and ethical violations—particularly regarding intellectual property. Therefore, copying this style, especially for sale, could be considered a violation of intellectual property rights from a legal perspective.

In an article written by Rosali Elvira Nurdiansyarani, Yutika Amelia Effendi expressed an opinion. According to her, ethics in AI is not only about how the technology works, but also concerns how humans use it, whether it involves the consent of the original creator, whether there is respect for originality, and whether the final result can mislead the public. She emphasized that training AI using Studio Ghibli's visual works without permission from the studio is an action that is prone to violating professional ethics and copyright law. Moreover, if the resulting work is then published without clear attribution or even used for commercial purposes, this could be considered a form of intellectual exploitation.

The phenomenon of using AI to imitate Ghibli's style raises ethical and legal issues. From a legal perspective in Indonesia, AI-generated works fail to meet the requirements for originality stipulated in Copyright Law No. 28 of 2014, thus questioning their ownership status. Furthermore, imitating a visual style without the permission of the copyright owner can be considered a violation of intellectual property rights.

From an Islamic legal perspective, there are conditions for buying and selling that must meet the pillars established by Sharia, including clarity of the object, legal ownership, and the absence of fraud (*tadlis*) and ambiguity (*gharar*). Problems arise when AI works imitate certain

styles without permission, making ownership unclear and potentially violating intellectual property rights. This aligns with Sharia principles, which emphasize the protection of property (hifz al-māl) and the prohibition of taking another's rights without their consent.

Classical scholars did not specifically address AI-generated works because this technology only developed in the modern era. However, a number of contemporary scholars and Islamic jurisprudence institutions, such as the Majma'al-Fiqh al-Islami and the DSN-MUI, have expressed the view that personal works are part of sharia-protected assets and may not be used without permission. This view is relevant as a basis for analyzing the phenomenon of AI works imitating certain styles in the context of buying and selling transactions.

Thus, if a work produced by AI imitates the typical style of a studio very closely and is bought and sold, it must be examined in terms of clarity of the object of sale, ownership of the work, and potential violation of other people's rights. If these three elements are not met, then it is feared that the transaction will fall into the category of buying and selling that is false or haram in Islamic law, as explained by Wahbah Az-Zuhaili.

From the perspective of jurisprudence, the object being sold must be a valuable asset and can be used according to sharia (maal mutaqaawam). According to Suaidi, If the work (AI) is produced in a way that violates copyright, or the result has no legal value, then its status as an object of sale is questionable. (Suaidi, 2021). Furthermore, artificial intelligence (AI) is not a legal subject (not a mukallaf), so it cannot be considered an artist. The question then arises: who owns the work? Is it the person who inputs the prompt, the creator of the artificial intelligence model, or the provider of the training data?

This problem becomes even more interesting when it is related to the opinion of Wahbah Az-Zuhaili, a contemporary scholar who has discussed modern muamalah a lot. He emphasized the importance of clarity of ownership and honesty in every sale and purchase agreement, as well as prohibiting all forms of rights violations. Thus, further analysis was carried out regarding how Wahbah Az-Zuhaili views the validity of buying and selling transactions of AI works that imitate the Studio Ghibli style.

Based on these problems, this research was conducted to analyze the validity of buying and selling transactions of AI works that imitate the Studio Ghibli style according to Wahbah Az-Zuhaili's views, as well as to examine the application of the principles of muamalah fiqh in dealing with modern technological developments.

METHODS

The method applied in this research is a normative legal method which is defined as a research method on legal regulations, both from the perspective of the hierarchy of legislation (vertical) and the harmonious relationship between legislation (horizontal). (Widiarty, 2024). The

conceptual approach is an approach that originates from views that have developed in legal science by examining the applicable legal rules, both those written in laws and regulations and those that are unwritten, such as the doctrines of Islamic scholars and the opinions of legal experts.(Watni Marpaung, 2016),including Wahbah Az-Zuhaili's views on Islamic law. This method aims to obtain a comprehensive picture of the validity of transactions involving buying and selling works of art (AI) from the perspective of Islamic law and Indonesian positive law.

Data sources used in this research include primary and secondary data. Primary data sources are the book *al-Fiqh al-Islami wa Adillatuhu* by Wahbah Az-Zuhaili, the Copyright Law, as well as the fatwas of *Majma'al-Fiqh al-Islami* and DSN-MUI. Secondary data sources include journals, books and scientific articles related to AI, copyright and muamalah fiqh. Data was collected through literature study, then analyzed using content analysis to explore Wahbah Az-Zuhaili's thoughts(Muhaimin, 2018).Click or tap here to enter text.

RESULTS AND DISCUSSION

An Analysis of Indonesia's Positive Legal Perspective Regarding Works Produced by Artificial Intelligence

Works obtained from AI have not been officially recognized in Law Number 28 of 2014 concerning Copyright, because the requirement for originality requires human creativity.(Indonesia, 2014).Thus, AI works do not fulfill the elements of a creator as stipulated in Article 1 paragraph (3) of the Copyright Law, so that their ownership status is unclear. Various normative legal studies have concluded that Law Number 28 of 2014 has not yet accommodated the legal status of works that are entirely produced by AI.(Budi Santoso, 2025)Other research also emphasizes that AI-generated works cannot be categorized as human creative works, thus providing weak protection. This aligns with research confirming that AI-generated scientific works also face legal protection issues due to the lack of clarity regarding ownership status.(Mohammad Cholil, 2025) .

Furthermore, Studio Ghibli's distinctive visual style is a copyrighted artistic expression. Imitation of this style without the copyright owner's permission could potentially violate both moral and economic rights.(Arief Rachman Hakim, 2024)If AI works imitating Ghibli are traded, the transaction carries legal risks, as it could be considered copyright infringement and lead to future disputes. Therefore, from a positive legal perspective, transactions involving Ghibli-style AI works are vulnerable to legal flaws.

Analysis of Classical and Contemporary Fiqh Perspectives Related to Work Produced by Artificial Intelligence

Copyright is a right consisting of moral rights and economic rights, based on Article 4 of Law Number 28 of 2014 concerning Copyright. (Gem Light, 2024). Issues regarding copyright and the element of gharar in modern technology-based artistic transactions have also received attention from contemporary Islamic scholars and fiqh institutions. Although classical scholars have not specifically addressed this issue, the views of contemporary scholars affirm that copyright is part of property (māl) that must be protected. The Majma'al-Fiqh al-Islami, in its 1988 session in Jeddah, stated:

وَيَجُوزُ بِبِعْثِهَا God willing God willing God bless you

وَالْتَنَازُلُ عَنْهَا (Majma'al-Fiqh al-Islami, 1988)

This demonstrates that technologically-assisted transactions of works are permissible as long as ownership rights are clear and do not violate Sharia law. Sheikh Dr. Abdussattar Abu Ghuddah also emphasized that works produced through technology may be owned and traded if a human acts as the director and there is no copyright infringement.

However, problems arise when the resulting work imitates certain styles, such as Studio Ghibli visuals, without the owner's permission. This condition creates a dilemma between the validity of transactions and the obligation to protect other people's rights. Wahbah Az-Zuhaili said that copyright is a right protected by sharia, as per the rules of hifz al-mal, by stating:

بِالْمُرْسَلَةِ God willing Allah's blessings

This view is reinforced by DSN-MUI Fatwa No. 1 of 2004 as well as Saudi clerics who warned that using other people's work without permission includes ghasb or sariqah. Thus, although transactions of modern technological works are basically permitted, imitation without permission raises sharia issues that need to be studied further. This problem will be analyzed through the views of Wahbah Az-Zuhaili in the next section.

Legal uncertainty exists regarding the nature and status of AI-generated works that imitate Ghibli's style, including whether they are original, imitations, or infringe Studio Ghibli's copyright. This uncertainty creates gharar (property of risk) because buyers are uncertain about the quality, legality, and authenticity of the purchased work. Furthermore, there is a risk of copyright infringement, as the AI is trained using datasets that may contain copyrighted works without authorization. This uncertainty constitutes gharar because it can lead to transaction cancellations or future lawsuits. This creates legal risks for buyers who could lose their rights to the work.

to invalidate the transaction or give rise to legal disputes. Copyright law only grants protection to works that are the result of a person's own creation, possessing distinctive characteristics and personal creativity..AI, as a machine or program, does not have the legal status of a creator, so works automatically generated by AI do not meet the requirements of originality and cannot be protected by copyright. Furthermore, AI works cannot be considered someone's personal work.

Studio Ghibli's distinctive visual style is a concrete expression protected by copyright, although a general style or aesthetic is not always protected. Unauthorized use of a dataset containing Ghibli works to train AI is potentially a copyright infringement, especially if the AI work replicates distinctive and identical elements of the original Ghibli work. Islam strongly protects the rights of every person. Rights are principles that define what is ethically permissible, socially acceptable, or legally guaranteed to human beings, including freedoms, entitlements, and basic standards of treatment. These rights can be human rights—fundamental and universal rights that everyone has by virtue of being human, such as the right to life, liberty, and dignity—or legal rights, formalized in law and supported by the state, such as the right to a fair trial or protection from discrimination. Rights ensure humane treatment, promote equality, and shape government, laws, and social norms, which form the basis of justice in any society.(Tetty Marlina Tarigan, 2025).

Works produced by artificial intelligence are more accurately considered reproductions or imitations based on patterns learned from existing works, rather than original creations born from human creative processes. AI lacks philosophical or emotional understanding of the work and therefore cannot be considered the original creator. Using AI to produce works imitating the Ghibli style without permission could constitute copyright infringement and intellectual exploitation. This also poses legal and ethical risks, particularly if the work is used commercially without attribution or compensation to the original rights holder. AI works imitating the Ghibli style do not qualify as original works under Indonesian law because there is no legally recognized human creator, and there is potential copyright infringement on the style and elements of Ghibli works used as the basis for AI training. Therefore, such works are not protected by copyright and risk legal disputes if sold or used without permission. Contemporary research also confirms that AI works lack legal certainty regarding copyright ownership and protection.(Abdul Halim Barkatullah, 2025)This condition shows that technological developments are often faster than legal instruments, so that the law tends to be reactive.(Muhammad Zaki Mubarok, 2024).

Analysis of Wahbah Az-Zuhaili's Perspective Regarding Buying and Selling Transactions Resulting from Artificial Intelligence Works that Emulate Studio Ghibli's Visual Style

In the era of rapid digitalization, the emergence of AI technology in the production of works of art has presented new challenges for Islamic law, especially in the realm of buying and selling transactions. This research examines Wahbah Az-Zuhaili's perspective on the validity of buying and selling transactions of AI works that imitate the Studio Ghibli style. Based on an analysis of Az-Zuhaili's contemporary jurisprudence methodology, it was found that the transaction can be considered valid according to sharia provided that it meets the established pillars and conditions of sale and purchase, including clarity of the object of the transaction, the absence of elements of fraud, and does not cause losses to other parties. (Az-Zuhaili, 2011). In this study, clarity regarding the object of the transaction remains uncertain, as the ownership status of the works being traded remains questionable. According to Wahbah Az-Zuhaili, ownership is a legitimate relationship between a person and their property, so that the property becomes entirely their personal property, both in terms of goods and their benefits. Therefore, others are not permitted to use the property unless there are specific reasons or provisions permitted by sharia. Therefore, using another person's property without the owner's permission or consent is not permitted. (Rahayu, 2016). In this case, the ownership of Ghibli's works being bought and sold is still questionable.

Basic Concepts of Buying and Selling According to Wahbah Az-Zuhaili, Wahbah Az-Zuhaili

وَجْهٌ مُخْتَصٌ Words: Words: Words: Words: Words

(Definition of buying and selling in terms: exchange of assets for assets based on special permitted methods). In this context, he refers to the definition of Hanafiyah ulama which emphasizes the aspect of exchanging property for property accompanied by legal consent according to the Shari'a. (Hidayat, 2022). This definition provides a flexible basis to accommodate various forms of contemporary transactions, including those involving digital assets and intellectual works.

The sale and purchase of an AI work that imitates Studio Ghibli's style must be evaluated based on the principles of sale and purchase as stipulated in Islamic jurisprudence. According to the majority of scholars, there are four pillars of a sale and purchase: the parties entering into the contract (seller and buyer), the *sighat* (*ijab* and *qabul*), the object of the transaction, and the exchange value in exchange for the goods. Meanwhile, the Compilation of Sharia Economic Law (KHES) explains that the pillars of a sale and purchase include the parties, the object of the sale and purchase, and the agreement. (Aulia, 2018).

In the context of artificial intelligence, the first and fourth elements are relatively easy to fulfill. The exchange value of artificial intelligence is an agreed-upon price and can be clearly

defined. However, complexity arises in the second and third elements, namely the shighat akad and the object of the transaction. According to Mr. Zulham and Mustafa Rokan, the concept of akad is the primary foundation of Islamic economic law, where clarity of the object and legal certainty are fundamental requirements. (Mustafa Kamal Rokan, 2022) This is in line with the requirements for the validity of contracts in Islamic jurisprudence regarding AI work transactions."

Shighat Akad According to Wahbah Az – Zuhaili

وَالْقَبُولُ فِي مَجْلِسٍ، وَالْقَبُولُ فِي مَجْلِسٍ، وَالْقَبُولُ فِي مَجْلِسٍ، وَالْقَبُولُ فِي مَجْلِسٍ، وَالْقَبُولُ فِي مَجْلِسٍ

God bless you God willing؛ آخِرُ.

However, Wahbah AzZuhaili also discussed the ease of the ijtihādî approach in the context of the modern era and online transactions, stating that:

God bless you God willing

Based on his explanation, the author can conclude that Wahbah Az Zuhaili's opinion regarding the shighat of the contract is that he has a more flexible view compared to classical scholars. According to his perspective, the contract assembly does not have to be in the same physical place, but can be done separately as long as there is a clear agreement. (Al-Ash, 2023) This opinion is highly relevant to modern digital transactions, where acceptance and acceptance of marriage can be conducted online while still fulfilling the terms of the agreement.

Transactions involving AI works raise fundamental questions about the legitimacy of virtual goods whose ownership is unclear as objects of sale. Recent research indicates that the sale and purchase of virtual goods in Islam can be considered valid as long as they meet the requirements in accordance with Sharia principles, particularly regarding the clarity of rights and obligations, and the absence of any element of fraud or loss. In the context of AI works that imitate the style of Studio Ghibli, clarity about the nature of the work (that it is the result of AI and not an original work of Studio Ghibli) is crucial to avoid elements of tadelis (fraud). The implementation of ethical production and consumption of digital art must also consider Islamic principles of honesty and transparency. Sellers of AI works must clearly state that the product being sold is the result of AI and not an original work of Studio Ghibli. This transparency is important to avoid elements of tadelis that could invalidate the validity of the transaction.

Based on Wahbah Az-Zuhaili's perspective analysis, several recommendations can be formulated to ensure that AI works remain compliant with sharia principles. First, clear labeling standards are needed to distinguish AI works from original works. This aligns with the principle of transparency emphasized in Islamic jurisprudence (fiqh muamalah). Second, a profit-sharing or compensation mechanism for owners of artistic styles or techniques imitated by AI needs to be

developed. This mechanism could adopt the concept of mudharabah or musyarakah in Islamic jurisprudence, where profits are shared proportionally based on the contributions of each party. Third, the AI industry needs to develop a code of ethics that integrates Islamic values of justice, honesty, and the public good. This code of ethics can serve as a guide for business actors in conducting AI works in accordance with sharia principles. Fourth, the government needs to play an active role in regulating this industry through balanced policies. The government is expected to implement pricing policies when necessary for the public good in the context of AI works. The government can play a role in ensuring fair competition and protecting intellectual property rights for human-created artworks and AI-assisted artworks.

The Validity of Transactions of Artificial Intelligence Works that Mimic Studio Ghibli's Art Style According to Wahbah Az-Zuhaili

Wahbah Az-Zuhaili emphasized that the object of the transaction (al-mabi') must fulfill four conditions:

وَصَحَّ وَهَبُهُ الرَّحِيلِي أَنْ الْمَبِيعَ يَجِبُ أَنْ يَتَوَفَّرَ فِيهِ أَرْبَعَةٌ شُرُوطٍ، وَهِيَ

١. مَوْجُودًا God bless you.

٢. وَأَنْ يَكُونَ الْمَبِيعُ مَالًا مُتَقَوِّمًا

٣. وَأَنْ يَكُونَ مَمْلُوكًا فِي نَفْسِهِ

٤. مَقْدُورًا عَلَى تَسْلِيمِهِ عِنْدَ الْعَقْدِ

This means that the object being sold must meet:

1. *Mawjud* (مَوْجُودًا) – Real/existing goods, not just promises or something that doesn't exist yet.
2. *Māl mutaqaanwim* (مَالًا مُتَقَوِّمًا) – Has economic value and benefits that may be utilized according to Islamic law ('mutakawwim' = economic/valuable assets).
3. *Mamlouk fi nafsih* (مَمْلُوكًا فِي نَفْسِهِ) – Fully owned by the seller (legitimate ownership).
4. *Maqdūr 'alayhi taslīmuhu 'inda al-'aqd* (مَقْدُورًا عَلَى تَسْلِيمِهِ عِنْدَ الْعَقْدِ) (God willing, God willing, God willing, God willing) – Can be submitted or delivered in real terms during the contract (can be submitted in practice).

However, imitation of certain artistic styles raises questions about intellectual ownership. Wahbah Az-Zuhaili's opinion (Az-Zuhaili, 2004) related to intellectual property rights are:

مَا حَقُّ الْمُؤَلِّفِ الَّذِي يَدْخُلُ تَحْتَ مَسْمَى قَانُونِ جَدِيدٍ وَهُوَ "الْحَقُّ الْأَدَبِيُّ" فَهُوَ حَقٌّ مَصُونٌ
may Allah bless him
and give him peace of mind God willing.

("As for the author's rights which are included in the new qanun, namely adabi rights, these are rights which are protected by sharia based on the rules of istiṣlah or maṣlahob, sorry.")

أَحَقُّ النَّاسِ بِهِ الَّذِي بَدَلَ جُهْدًا كَبِيرًا فِي إِعْدَادِ مُؤَلَّفِهِ، سَوَاءً كَانَ فِي الْجَانِبِ Allah (الفَائِدَةُ الْمَادِيَّةُ) Allah الْمُعْنَوِيَّ (نِسْبَةُ الْعَمَلِ
إِلَيْهِ)، وَيَبْقَى هَذَا God willing لَهُ دَائِمًا، ثُمَّ يَنْتَقِلُ إِلَى وَرَثَتِهِ

("And the person who has the greatest right to it is the author who has made a great effort in preparing his work, both materially and morally. And that right remains his forever, and is then passed on to his heirs.")

So the author can draw the conclusion that Wahbah Az-Zuhaili recognizes copyright as part of protected property (hifz al-mal)(zuhaili, 2011), referring to the 1988 Islamic Fiqh Majma' fatwa which stated: "Business names, trademarks and creative works are the exclusive rights of their owners which have economic value and must be respected." If the Studio Ghibli style is considered patented intellectual property, unauthorized imitation by AI could violate this principle. Wahbah Az-Zuhaili emphasized that the use of other people's work without fair compensation falls into the category of ghasb (usurpation of rights). Wahbah Az-Zuhaili also emphasized the prohibition of tadlis (concealment of defects/characteristics of transaction objects) as part of the principle of honesty (shidq). In the context of Artificial Intelligence work, two potential forms of fraud should be avoided:

1. *Tadlis fi al-mabi'*: Does not reveal that the work was produced by Artificial Intelligence, not humans.
2. *Tadlis fi al-sifah*: Hiding the fact that the style being imitated belongs to another party.

He quoted the rules of Islamic jurisprudence:

"Every contract that contains an element of fraud against one of the parties is false."

He also said:

"إِذَا كَتَمَ الْبَائِعُ الْعَيْبَ أَوْ أَعْفَلَهُ مَعَ عِلْمِهِ الْمُحَرَّمِ."

(if the seller hides the defect with knowledge, this constitutes fraud and haram tadlis)

For example, if the buyer thinks the work is an original Studio Ghibli production, the transaction becomes invalid due to the ambiguity of the object (gharar al-majhul).

There are five main objectives of sharia which are the main objectives (maqashid sharia) of Islamic sharia, namely: Maintaining the interests of religion (hifzh ad-din), maintaining the soul (hifzh an-nafsi), maintaining the mind (hifzh al-`aqli), maintaining descendants and honor (hifzh an-nashli), maintaining property (hifzh al-maal).(Ningsih, 2021).

The relationship between the objectives of the five principles of sharia and AI work transactions is:

1. First, the protection of property (hifz al-mal) of AI-generated works must respect the economic rights of the original style owner. If the imitation reduces Studio Ghibli's revenue or brand value, the transaction violates this principle.
2. Second, the protection of reason (hifz al-'aql) requires that human creativity not be eroded by the mass production of AI. The benefit of art must be balanced between technological innovation and appreciation of human works. He rejected practices that transform art into a mechanical commodity devoid of humanistic values.
3. Third, fair creative industry hifz al-nasl (protection of offspring) is needed to support the lives of artists. The principle of al-ta'awun (mutual assistance) needs to be emphasized in Islamic economics, where technological progress must not sacrifice the rights of conventional workers within the maqashid framework. Wahbah Az-Zuhaili believes that transactions must fulfill the five objectives of the sharia.

Based on Wahbah Az-Zuhaili's analysis related to AI transactions, it can be concluded that transactions of AI works imitating Studio Ghibli's artistic style are permitted under the following conditions: First, there must be transparency in the label clearly stating "Artificial Intelligence Work Inspired by Studio Ghibli Style" in the product description to avoid *tadlis*. Second, a creative license agreement for profit sharing with the copyright owner if using distinctive elements that have been patented. This mechanism can adopt the concept of *syirkah al-'inan* (capital and work partnership). Third, the price limit for pricing is based on the cost of developing Artificial Intelligence, not merely the aesthetic value of the imitation. Wahbah Az-Zuhaili rejects the practice of *al-ghabn al-fahisy* (extreme price fraud) which is detrimental to buyers.

In Wahbah Az-Zuhaili's opinion, he reminded that formal legality is not enough without ethical considerations. Based on multidimensional analysis, Wahbah Az-Zuhaili tends to allow transactions of Artificial Intelligence works that imitate certain artistic styles with the following notes:

1. Copyright compliance: License or compensation to the owner of the original style.
2. Product transparency: Clarity of Artificial Intelligence status and style inspiration.
3. Price fairness: Markup limits according to production costs.
4. Artist protection: Compensation mechanisms for human creative workers.

Failure to fulfill these requirements will categorize the transaction as false (invalid) because it contains elements of fraud, injustice or violation of rights. His approach combines firmness in sharia principles with flexibility in responding to technological developments, making it relevant

for responding to the challenges of the contemporary digital economy. With Wahbah az-Zuhaili's moderate style of thinking and his method of *ijtihad* which is more directed towards *taisir* (facilitating) understanding and religious practice (Ahmad Malik, 2018).

Conclusion

Based on the analysis of Indonesian positive law, classical and contemporary jurisprudence, as well as the views of Wahbah Az-Zuhaili, several important things can be concluded as follows:

Indonesian Positive Law does not yet recognize works entirely produced by AI as creations, because the requirement for originality requires human creativity. Therefore, the sale and purchase of AI works, especially those that imitate the style of Studio Ghibli, has the potential to be legally flawed because it violates copyright, both moral rights and economic rights. Classical and Contemporary Islamic Jurisprudence emphasizes that the object of the transaction must be valuable property (*māl*), its ownership is valid, and it does not contain *gharar* and *tadlīs*. *Majma' al-Fiqh al-Islami* (1988) and Fatwa DSN-MUI No. 1 of 2004 recognize copyright as a right protected by sharia. Therefore, AI works that imitate a certain style without permission are a form of violation of rights that renders the contract invalid.

Wahbah Az-Zuhaili believes that copyright is a property that is protected based on MA rules *ṣlahob mursalah*. Transactions of AI works are only valid if they meet the requirements of object clarity, legal ownership, and transparency in the contract. If the work is created to imitate a particular style, transparency and permission from the style owner must be obtained to prevent fraud or copyright infringement.

The implications of the research show that although the sale and purchase of AI works is not necessarily prohibited, clear regulations and the application of sharia principles are still needed, namely honesty (*ṣidq*), openness (*shafāfiyyah*), and respect for the rights of others. This is crucial for AI transactions to be fair, legal, and beneficial without causing harm to other parties. Therefore, this study emphasizes the urgency of strengthening copyright regulations in Indonesian positive law and applying contemporary *muamalah fiqh* principles to ensure that AI transactions remain within a just and ethical legal framework.

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